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ble to either King or Parliament, and at the same time the Scotch complained of the slowness of the reformation of religion in England, surmising that God had some quarrel with England; so, finally, Parliament called an Assembly of Divines to sit at Westminster and settle the affairs of the Church. The Assembly plan of church government became the frame of the Church of the Commonwealth, the Directory for Public Worship supplanted the Book of Common Prayer, and the Confession of Faith superseded the Thirty-nine Articles. In place of the spiritual courts were substituted Presbyterian assemblies, a congregational eldership to meet once a week, a classis once a month, a provincial assembly twice a year and a national assembly at the summons of Parliament, constituted of two ministers and four elders from each provincial assembly, as the provincial assembly was constituted of two ministers and four elders from each classis. In fact, the state was re-organized upon an ecclesiastical basis. The presbytery took cognizance of the morals of the congregation, held investigations in regular form, and decreed punishment by suspension, and the Houses of Parliament called laymen to their bar for disturbances in churches, for holding conventicles, or for absenting themselves from their parish churches, or for preaching when not ordained.

These are a few of the points more or less familiar, which the author discusses judicially and thoroughly, so judicially and thoroughly, in fact, that there seems to us to be no other work except that of Robert Barclay with which to compare it. It marks an epoch in the development of our knowledge of the Commonwealth Church—Presbyterian it may popularly be called—as Barclay's work marked an epoch in our knowledge of the obscurer sects of the same period.

W. DAWSON JOHNSTON.

The Memoirs of the Baroness Cécile de Courtot, Lady-in-Waiting to the Princess de Lamballe. Compiled, from the Letters of the Baroness to Frau von Alvensleben, and the Diary of the Latter, by her Great-grandson MORITZ VON KAISENBERG. Translated from the German by Jessie Haynes. (New York: Henry Holt and Co. 1900. Pp. xiv, 298.)

THE authenticity of this book stands sadly in need of proof. This is not furnished by the preface, which arouses only suspicion. The compiler asserts that in the attic of his father's house in the neighborhood of Halberstadt there stood an ancient carved oak chest and that he, delving in it one day, found not only ivory fans, potpourri boxes, ladies' poetry albums, illuminated prayer-books, costumes and fashion-plates, but quite at the bottom "chanced upon a thick packet of letters tied together with a blue ribbon and having on the outside wrapper the inscription 'Cécile's Letters. 1801 and 1802.'" These letters, seventeen in number, written by the Baroness to her German friend, Frau von Alvensleben, purport to describe French conditions and important personages in the

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(8th to 17th inclusive). Yet that 1802 is intended is shown by the dates on pp. 289-290, expressed in terms of the Gregorian calendar.

The chronology of the editorial notes is as dubious as that of the letters and diary. On page 140 we find the date 25 Nivôse, the editor explaining parenthetically that that was February 19, 1800, whereas our tables show that it was January 15. He is also plainly under the impression that Vendémiaire follows rather than precedes Brumaire in the French calendar (p. 139).

These unusual memoirs close in a tumultuous tangle of dates which leaves the reader in the most hopeless consternation. Cécile in a letter to her friend, dated 7 Floréal XI. (April 27, 1803), refers to a coming family event (p. 289). This event occurred, as an editorial note informs us, July 11, 1802, when a child was born to the von Alvenslebens (p. 289). On the same day Mademoiselle Cécile was married in Paris. After the wedding and after hearing of the arrival of the boy (as the contents of the letter show) she writes her German friend. The date given is 12 Messidor, the year lacking. 12 Messidor is July 1. The year could not have been 1802 for neither the marriage nor the birth of her friend's child had then taken place. Nor could it have been 1803, for we find Frau von Alvensleben recording in her diary on June 10, 1802, the news of the death of her friend Cécile on 28 Floréal (May 18).

In the presence of chronological wonders like these the attention is not arrested by minor marvels such as Cécile's assertion that as a child she used constantly to be given toys by Talleyrand "while he was still Bishop of Autun," he being an intimate family friend (p. 203). Talleyrand was made Bishop of Autun in 1789. In 1781 Cécile had been presented at court and had made her début in society (p. 44) and since 1783 she had been lady-in waiting to Princess de Lamballe. Or again this other statement (p. 197) in a letter dated December 24, 1802, that she is unable just now to have the interview she desires with Talleyrand "as he has not yet returned from Lunéville where he is drawing up the final conditions of the Peace." Now the treaty of Lunéville was concluded February 9, 1801. Furthermore it was negotiated by Joseph Bonaparte and not by Talleyrand.

It must also be admitted that it requires no little boldness to make Marie Antoinette write at length to Princess de Lamballe on August 10, 1792, of all days in her career, when, as may be safely asserted in view of our minute knowledge of the events of that day, she could do no such thing. Furthermore the character of the letter itself confirms us in our lack of confidence in its authenticity (pp. 65-66).

We must also protest against the ragged French the Queen is made responsible for in the several letters published here and ascribed to her (pp. 48, 52, 65-66, 68 and particularly 113 and 114-115). Here we have feminine nouns accompanied by both masculine and feminine verb-endings and we observe the Queen addressing her sister in the plural form at the opening of the sentence and in the singular at the close, the sentence being just eleven words in length (p. 113).

On the whole this is one of the most feebly constructed books we remember ever to have read, the tone of reality lacking throughout. And, what in fiction is unpardonable, it is dull, with the exception of the fourteenth letter, which shows much brilliancy of imagination in its portrayal of Napoleon, whose biography must be rewritten in important particulars if the statements made here are true. We have not been accustomed to hear the First Consul speak of his youthful days at Brienne as "the only really happy ones" he ever knew. CHARLES D. HAZEN.

Correspondance de Le Coz, Évêque Constitutionnel d'Ille-et-Vilaine.

Publiée pour la Société d'Histoire Contemporaine. Par le P. ROUSSEL, de l'Oratoire. (Paris: Alphonse Picard et Fils. 1900. Pp. xiv, 430.)

THIS is the latest of a series of over twenty volumes, published by the Society during the last eight years, comprising documents relating to the French Revolution. This volume consists of 176 letters written from November, 1790, to May, 1802, preceded by a brief biography by the editor. The letters throw much light on the ecclesiastical and social conditions of the period. The relation of the constitutional clergy to the papacy is not clearly brought out, and we suspect that some letters and other documents on this subject have been omitted.

The writer, Claude Le Coz, was a member of the Assembly of 1791-1792, one of the few bishops who had taken the oath to support the Civil Constitution of the Clergy, and a leader in the constitutional church. Although lenient toward the clergy who had refused the oath, and desiring peace with them, he was distinguished for his liberal and independent ideas, defended the position of the constitutional clergy against the Pope himself, and accused Pius VI. of having provoked a religious war because the latter had excommunicated the constitutional clergy instead of trying to make peace between those who had taken and those who had refused the oath. Le Coz was a zealous partisan of Napoleon, whom he lauds to the skies, and from whom, even as First Consul, he expects every good for the Church. On account of his charities he was called the Father of the Poor.

Le Coz was born in 1740 in a village in eastern Bretagne and educated in a school of the Jesuits at Quimper, where, shortly after their expulsion in 1762, he held the position of principal until 1791. In February, 1791, he took the oath of submission to the Constitution and joined the ranks of the *assermentés*. About this time the electoral assembly of Ille-et-Vilaine deposed the bishop of Rennes on account of his refusal to take the oath, and elected Le Coz in his place. After some hesitation and a very courteous letter to the former bishop and a very respectful announcement to the Pope, he accepted and was consecrated at Paris in April. In September he was elected a deputy to the Legislative Assembly, where he made several speeches and served until the close of the session in September, 1792. During this period we